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and maltreat their victims. Even general calamities may be ascribed to their malignancy: an earthquake, for instance, is caused by *sovai* travelling underground and presages a general sickness. One may quote the particular instance of Unina. This village used to stand on a flat hill-top, but for many years its inhabitants have been watching the ground crumble away till now their very building-room is threatened. This unfortunate process they ascribe to the malice or vengeance of the *sovai*, with whom they were once unwise enough to do battle in the neighbourhood. The fact that the process of detrition has apparently stopped for the present is said to be due to the intercession of one particular *sovai* who has taken pity on his old village.

It may be granted, then, that the attitude of the *sovai* toward the living is conceived on the whole to be one of malignancy; or it may be more correct to say that the *sovai* are thought of as intensely dangerous, and that besides having powers for good they have also powers for evil, which they are constantly ready to use. What then is the counter attitude of the living toward the *sovai*?

Attitude of the Living toward the Sovai

We must not underestimate the intensity of sorrow which an Orokaiva feels at the death of his relative or friend, and we cannot but suppose that towards the being which he believes so confidently to survive death he still continues to have some feeling of affection. When, for example, the small fragments of tobacco or betel-nut are set on the platform as an offering, or when the *sovai* are called upon to be present and witness the dance, it is not necessary to suppose that those who perform these rites are devoid of any tender feeling for those in whose behalf they are made. But how long such feelings last is another question. The Orokaiva inherits a body of beliefs regarding the *sovai* which picture them in a variety of horrible and dangerous forms, so that he cannot help regarding them with aversion, and especially with fear. His feelings are, therefore, ambivalent, and according to circumstances first one aspect and then the other will take his attention.